

BIBLE SOCIETY RECORD



The Boudinot Memorial Service (See Page 234)

PUBLISHED MONTHLY BY THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

CONCLUSION OF THE CENTENNIAL CELEBRATIONS

A YEAR ago friends of the Bible were invited to inaugurate the Celebration of the Centennial of the American Bible Society on Universal Bible Sunday, December 5, 1915. Now again, on Universal Bible Sunday, December 10, 1916, they are invited to participate in the close of this year of Celebration.

The aim throughout the year has been the exaltation of the Word of God. The celebrations have been most encouraging. Great official and union meetings have been held in such national capitals as Washington, Buenos Ayres, Tokyo, Peking, Bangkok and Cairo; in the great cities of the United States, from the east to the west, from the north to the south; and in foreign cities like Honolulu, Yokohama and Seoul. Glad and high tribute was paid to the Bible and the Bible Society by notable speakers, such as the President and Vice-President of the United States, the Speaker of the House of Representatives, Bishops and leading ministers of practically all Protestant churches, jurists, publicists and professional men.* Thousands upon thousands of celebrations by churches, Sunday schools, auxiliaries, colleges and seminaries, have aroused interest in, and sympathetic appreciation of, the great work of the American Bible Society in providing and circulating the Scriptures.

Now for the future. A tremendous work awaits us. Will lovers of the Bible pray and give and work that none in need may go without the Word of God, in the portentous days which are around us and ahead.

*Some of these addresses are being published in a simple form and will be available for use in presenting the cause and taking of offerings.

BIBLE SOCIETY RECORD

VOLUME 61

DECEMBER, 1916

NUMBER 12

CHILDREN'S NUMBER

Notes and Comments

THE current volume of the RECORD has published, intentionally and fittingly, much about the Centennial and the past. This final number of 1916 appropriately, therefore, presents a closing feature of the Centennial celebrations. Thus are recognized and magnified the character and services of former generations and the accomplishments of past decades.

But none should remain in the past. The present has its work, the future its possibilities. We are mindful of the present and rising generations. So, in this final RECORD of the Centennial year, as Christmas draws near, are also presented special stories and articles for children and youths. We would have them made mindful of the example of those who, gone before, are still held in high honor because they lived not unto themselves, but reverently remembered their God and valiantly served their fellows.

LITTLE Bible Lovers can help if they try. It is the will and the effort that count most. The letter printed below was written with no thought of publication. But it is an illustration of what can be done when a mother encourages her children.

"I enclose fifteen cents in stamps. This summer our two children earned a few cents for vegetables from their gardens. They decided to put all of it in their mite boxes, for children of other lands. They gave some to Dr. Ussher of Van, and I am sending the balance to you.

"If you have any Gospels that sell for a few cents, they would be glad to have this money used to send some of them to be used for children in some mission land or lands. Their mite boxes have on them pictures of children of Turkey, China, Japan and India. Emily will be six in January and Norton will be four in November.

NOTICE—Will the friends of the Society please remember that the fiscal year now ends on December 31st; and not, as formerly, on March 31st. This means that whatever funds are to be credited to the current year should reach the Treasurer's office soon.

WE shall make no detailed comments on the monthly financial statement except a few simple things that we would like to say for children and young people. When the Wise Men from

the East brought gifts to the Holy Child Jesus, in the Manger at Bethlehem, they did not tell just how much their gifts were worth in money. We know they were very costly—gold, frankincense and myrrh—such gifts as are made to kings, and by kings. Every penny that a little child brings to the Lord Jesus in these Christmas days is in his holy eyes just as the gifts of the "three Kings" in the days of his flesh.

The Bible Society handles a great many gifts from children. This year half a million nickels have been collected by the World's Sunday School Association and given us with which to distribute Bibles among the soldiers of all nations in Europe. We may look on these gifts purely as nickels, or dollars or cents; or we may look on them as something far higher—tokens of love, faith and obedience laid at the feet of the Lord of Lords and the King of Kings.

	Oct., 1915.	Oct., 1916.
Gifts from Auxiliaries.....	\$266 43	\$1,267 13
Legacies	7,884 65	50
Church Collections.....	11,096 06	13,907 33
Gifts from Individuals.....	1,489 71	757 32
	<u>\$20,736 85</u>	<u>\$15,932 28</u>
	Jan. 1, 1915, to Oct. 31, 1915.	Jan. 1, 1916, to Oct. 31, 1916.
Gifts from Auxiliaries.....	\$15,477 00	\$26,312 51
Legacies	53,166 43	54,125 79
Church Collections.....	57,135 45	67,414 00
Gifts from Individuals.....	16,318 78	28,272 35
	<u>\$142,097 66</u>	<u>\$176,124 65</u>

We hope the children and young people will look at the financial tables above with a view to seeing what the gifts are, where they come from, and what they mean. If they do they will see that the gifts from January 1st to October 31, 1916, were \$34,026.99 more than they were for the same months in 1915. This would be very encouraging except for the fact that all over the world the need for the Bible is so great and the expenditures of the Society for meeting that need so great that all we have received is not near enough.

We wish all Bible Lovers, young and old, a "Merry Christmas"—in spite of all the sadness there is in the world. It will lessen that sadness if they will help us to gather the pennies, the nickels, the dimes and the dollars that are needed to lay at the feet of the Child of Bethlehem for this service.

The Boudinot Memorial Service

THE Centennial year of the American Bible Society is drawing to an end. Both as a fitting feature of closing Centennial celebrations and as a deserved tribute to the founders of the Society, a pilgrimage to Burlington, N. J., took place on November 10th. The specific purpose was to render homage to Elias Boudinot as the foremost advocate of the establishment of the American Bible Society, and also its first President.

The bright sunshine of a mellow autumnal day welcomed the pilgrims into the old New Jersey town, rich with traditions of the Colonial period and still graced with many substantial homes of Colonial architecture. Dr. Boudinot was a lifelong Presbyterian; but when he moved to Burlington in 1805 he found no Presbyterian church there, and so he became a regular attendant of St. Mary's Protestant Episcopal Church, in whose adjoining graveyard he was buried in 1821.

The present congregation has a Gothic stone church, but it maintains at one corner of its beautiful churchyard the old building, enlarged since the early days but still retaining the walls of the original church erected in 1703. Within these walls gathered church dignitaries, jurists, educators, officers of the American Bible Society and scores of others interested in this occasion by ancestral, historical or residential links. For Dr. Boudinot, although he held the Presidency of the American Bible Society as the highest honor of his life, was a man whose interests, activities and influence made him a recognized power in many ways. The first Commissary General of Prisoners in the War of the Revolution, his services were so prized by General Washington that his resignation would not be accepted; President of the Continental Congress, in 1783, it was his part to sign the treaty of peace with Great Britain; the first lawyer admitted to practice before the Supreme Court of the United States, early trustee and benefactor of Princeton University, he was also a leader and advocate, throughout his long life, in many good causes—political, philanthropic, educational and religious.

The memorial service was simple, short and appropriate. It was under charge of the Rt. Rev. Paul Matthews, D.D., Bishop of the Diocese of New Jersey. At his behest the President of the American Bible Society, Mr. James Wood, presided. After the hymn "*Verbum Dei*," a lesson from the Scriptures was read by the Rev. William Henry Roberts,

D.D., LL.D., the honored stated clerk of the General Assembly of the Presbyterian Church. He read from Dr. Boudinot's own interleaved Bible (containing notes in his handwriting) which had been loaned for the occasion by a collateral descendant, Frederick J. Stimson, Esq., of New York. Prayer was offered by the Rev. Henry Anson Buttz, D.D., LL.D., President Emeritus of Drew Theological Seminary, Madison, N. J.

President Wood then introduced the Hon. Robert Walker, Chancellor of New Jersey, who participated in a double capacity—as the present head of the state bar of which Dr. Boudinot had been an early member, and as representative of the New Jersey Historical Society. Chancellor Walker held the original manuscript letter, written and signed by Dr. Boudinot, calling the Convention which organized the American Bible Society, and this letter he read. It had been presented recently to the Society by Mrs. Mary Field Bradford, of Princeton. The Rev. Franklin E. Hoskins, D.D., of Syria, spoke on "The Latest Fruit of the Old Tree," describing what he called the "Crown Jewel" of the American Bible Society—the great Arabic translation of the Bible. He said that it puts the Word of God in the language which one-sixth of the human race can best read.

President John Grier Hibben, LL.D., L.H.D., brought a message from Princeton University, on whose walls there is a tablet to the memory of Dr. Boudinot. To him this Memorial Service seemed a proper protest against the modern tendency to place money, pleasure and self first; and an emphasis on the ideal of service, unselfishness and broadminded effort for the spiritual uplift of the world which marked men of former days.

The closing address was by the Rev. Henry Albert Stimson, D.D., on behalf of the Boudinot family—he being the great-grandson of Dr. Boudinot's brother, and bringing to those gathered interesting and suggestive incidents in the public and private life of Dr. Boudinot.

The audience then adjourned to the grave. Here the singing of the hymn, "For All the Saints who from Their Labors Rest," was followed by most beautiful and appropriate prayers and the benediction by Bishop Matthews.

Thus ended this unique event, marking in some measure the closing of the celebrations of the Centennial of the Society.

With the name of Dr. Boudinot are associ-

ated, in grateful memory, the names of many others influential in the organization and early history of the Bible Society. Descendants of some of them were at this service. The success of the occasion was due in no small measure to the interest and courtesy of the rector of St. Mary's and other ministers of Burlington.

The audience was requested to face an awaiting camera and the picture reproduced on the cover of this number of the RECORD was taken, showing at the left, over the shoulder of Bishop Matthews, the monument that marks the grave of Dr. Boudinot, and, in the background, "Old St. Mary's."

The monument is in itself unique. It consists of a square column rising about four feet. Above is a pyramidal top. On the east face of the monument is this inscription :

HERE
LIE THE REMAINS OF
THE HONORABLE ELIAS BOUDINOT LL.D.
BORN ON THE 2ND DAY OF MAY A.D. 1740,
HIS LIFE WAS AN EXHIBITION
OF FERVENT PIETY, OF USEFUL TALENT
AND OF EXTENSIVE BENEVOLENCE.
HIS DEATH WAS THE TRIUMPH OF
CHRISTIAN FAITH, THE CONSUMMATION OF HOPE,
THE DAWN AND THE PLEDGE OF ENDLESS FELICITY.
"TO THOSE WHO KNEW HIM NOT, NO WORDS CAN PAINT:
AND THOSE WHO KNEW HIM, KNOW ALL WORDS ARE FAINT."
"MARK THE PERFECT MAN AND BEHOLD
THE UPRIGHT, FOR THE END OF THAT MAN IS PEACE."

This Centennial year has led to a fresh realization of the fine courage, high purpose and wide vision of the founders of the American Bible Society, who expected great things from God and attempted great things for God, and yet whose highest hopes have been far exceeded by the century's accomplishments.

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A Well-earned Prize

HOW many American boys would do what ten Korean lads did? The Rev. S. A. Beck, the Agent of the American Bible Society at Seoul, Korea, tells the story in his letter below. It has not been easy to get a satisfactory photograph of the notebook he sent, but this picture shows something of the work one boy did. Think of writing out 111 pages in such

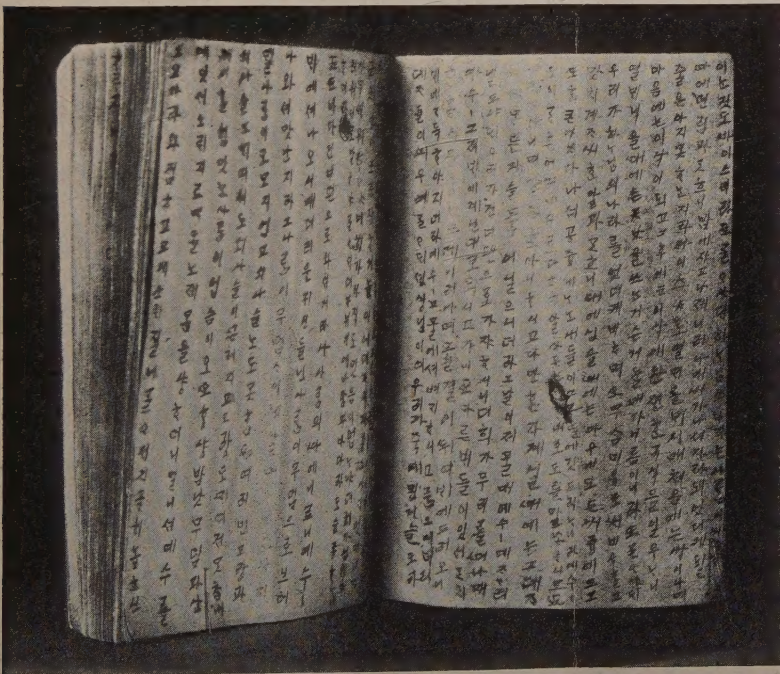
a language! The pages are 8x5 inches. The writing is in pencil. What patience and perseverance! Does it not exhibit a great desire to own a New Testament? Mr. Beck writes:

In a Sunday school for non-Christian children (a so-called heathen Sunday school), conducted by a church, the superintendent offered a prize to any pupil who would copy the Gospel of Mark in Korean, hoping by that means not only to interest the boys, but also to get them to memorize the Gospel. His efforts were rewarded far better than he had expected. Ten of the pupils presented written copies of the entire Gospel!

When the matter was brought to our attention, we furnished the prizes—ten New Testaments in Korean.

I am sending you under another cover one of the notebooks handed in by a pupil, a copy of the Gospel of Mark, thinking you would be interested in the exhibit.

It is our expectation to cooperate with the leaders of other non-Christian schools in promoting Bible study.



NOTEBOOK, CONTAINING THE GOSPEL OF MARK COPIED BY A KOREAN LAD

Twice-told Tales

Lewis Birge Chamberlain

SOME stories never grow old. Each new generation delights to hear them, and should hear them. The Christmas story is one such. So are many of the stories *in* the Bible—also many of the stories *about* the Bible. And the Centennial of the American Bible Society is a time for telling some of them.

There are two oft-told tales which show that children have had a part in the great work of giving the Bible to the world. These stories were acted by children in the Pageant—"The Bible Among the Nations"—given by the Sunday schools last May in Washington, D.C., with thousands in attendance, and repeated with telling effect by the

Mary soon learned to read. Thus she became acquainted with the wonderful stories in the Bible. Yet she had no Bible of her own. In those days there were few Welsh Bibles and they were costly.

The little maid, who was only ten years of age, would trudge two miles away to the house of a relative who had a Bible which she could read. She also began to earn and save money that she might buy one for herself. After six long years she thought she had enough to buy one, and hearing that the Rev. Mr. Charles, at Bala, twenty-five miles away, had some for sale, she toiled across those many miles of Welsh mountains and valleys, with her hard-earned and precious money, taking off and carrying her shoes to save them.

She did not reach Bala until after the minister had gone to bed, but found shelter with an elder of the Calvinistic Methodist Church. Early the next morning the elder, who had learned her story, took her to the pastor's house. But Mr. Charles had disposed of all his Bibles, and told her so. The eager, weary girl, frustrated in her



THE LITTLE MAID AT THE PASTOR'S COTTAGE

Sunday schools of Seattle, Wash., in October.

Pictures of this Pageant were taken under adverse circumstances in the great Convention Hall at Washington. Though not clear, they serve to give an idea of how the stories were presented. Our "Twice-told Tales" center on the two pictures from this Pageant.

The Little Welsh Maiden

Mary Jones, a little Welsh maiden, lived over a hundred years ago in a village in the Welsh mountains. Her parents were poor, but God-fearing. The minister of that region opened some schools where children were taught to read a little English, but especially to read the Bible in their own Welsh tongue. In one of these schools little

labor of six years and her long, lonely twenty-five-mile walk, with the eager hopes and the great longing of her desire balked, collapsed with sorrow and "wept as if she would break her heart," as the story goes. The tableau is supposed to show her at the pastor's cottage, seated in despair.

But her sorrow was too much for Mr. Charles, and the story goes that he gave her a Bible which he had kept for a special purpose. One can easily imagine Mary fairly flying back the twenty-five miles to her home, with her precious Bible.

Mr. Charles then went to London and there told to a company of Christians this story, pleading that a society should be formed to supply more Welsh Bibles. The appeal

touched the hearts of the company, and one of those present exclaimed—"If for Wales why not for the whole world!" This led to

WELSH

Canys felly y carodd Daw y byd, fel y rhoddodd ere ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragywyddol.—(*John 3:16.*)

the formation of the great British and Foreign Bible Society, in 1804. Inspired by its example, Christians of other lands have formed other Bible societies, the American Bible Society being organized twelve years later, in 1816. By the work of these societies the Bible, which was then in less than one hundred languages, has been translated and printed in over five hundred languages and dialects. Over four hundred million copies of the Bible, in whole or in part, have been distributed by them.

Does not the story of little Mary Jones remind one of the small lad whose eagerness to see Jesus resulted in his five loaves and two fishes being multiplied to feed five thousand and more? That little boy, as also little Mary, did not dream of what would follow; but they both wanted to know more about Jesus, and God blessed it to the benefit of many, many others.

There is a story of some heathen children who helped when they also little knew it.

Children Teach a Missionary and Get a Bible

Sixty years ago a ship reached an archipelago in the great Pacific Ocean. Soon a young white man and his wife were landed on the shore, together with materials for building a little house, twenty feet square. No white man had ever lived there. The people were savages. They had no clothes, no education, no schools, no books, no written language.

The white man did not know their lan-

guage; they did not know his: so they could not talk to each other. The savages did not know why he had come. He did not know how they would treat him and his wife—whether the savages would be friendly or would kill them. But he went with a great purpose in his heart. He wanted to tell them the great Christmas story. How was he to begin when they could not understand one another, and did not know a single word of each other's language?

It was the children who came to the rescue, though unwittingly.

The missionary and his wife began at once to make friends with the children. By playing with them the white people gradually picked up one word after another of the island people and thus got a start in learning the language. Then they gave the spoken language a written form, using the English alphabet, and began to translate the Gospel of Matthew. It was five years be-



HIRAM BINGHAM SEATED AMONG THE CHILDREN

fore all this was done. In ten years more the New Testament was completed. The Old Testament took twenty years. Now the 30,000 people of the Gilbert Islands have the Bible

GILBERT ISLANDS

Ba e bati taniran te aomata iroun te Atua ma naia are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.—(*John 3:16.*)

in their own language and are largely Christian, as a result of the help the little children gave the missionaries, Hiram Bingham and his wife.

Two Little Girls of Brazil

Rev. Hugh C. Tucker

A Little Girl and a Great Storm

SEVERAL years ago a colporteur of the Bible Society in Brazil was sent on a long journey. He went through the state of Parana to visit a section of the country, for the first time, with the Bible. At a little country house by the wayside he sold a Bible to a poor man living with his family in a humble mud hut. The man began to read the Word and said afterward that he was greatly interested in it because it sounded just as though some great spirit was speaking to him. He had never seen a Bible before, but had some idea of the existence of a God. Later on a missionary passed through that section and preached. This man was converted, instructed in the gospel, and received into the church. He at once began to instruct his family in the Scriptures and sought to train up his children in the knowledge and love of Christ.

One little daughter, Maria by name, early learned the name of Jesus and delighted to hear her father tell Bible stories. When she was between four and five years of age she gave evidence of knowing what it meant to love Jesus.

The family lived in their little mud hut, with thatched roof, on the banks of a stream. One day there was a great rain. The stream began to rise. The water came up almost in the door of the little hut. Maria was standing there looking out at the rising muddy water. Suddenly her feet slipped on the hard clay in the doorway, made wet and slippery by the rain, and she slid down into the water and was swiftly swept away by the angry stream.

Search was made in vain for her body. Neighbors were called. Down the stream men hurried looking all along the banks for the lifeless form of Maria. Then darkness came on. The rain was still pouring, so that the men had to give up the search until the next morning. Maria's father, mother and other members of the family, as well as friends, passed a sleepless night—in agony over their loss, and wondering if they would ever recover the little body. Early the next morning they started down the stream in search for it, thinking they might find it somewhere in the driftwood. Finally, far down the stream, they came opposite a great stone jutting out of the bank over the waters. Surrounded by the overflowing waters, the top of the crag stood out of the muddy

stream. And there they saw little Maria, perched high up on the huge, rough stone! They soon managed to find a little dugout, not far away, and, paddling out, rescued Maria.

When she was safely on shore they asked how she had managed to keep alive, while borne down by the swift current. She replied—"Jesus saved me. I just trusted in him, and prayed to him to save me." They asked—"Were you not afraid out there on the rock, in the rain, through the long, dark night?" But she answered—"No, I just prayed to Jesus, and he was with me and kept me from being afraid."

I was passing through that section of the country about two years ago. I had heard the story of little Maria, and it was my good fortune one Sunday afternoon to meet the father and mother and this little girl, and to hear them tell the story. Little Maria told me that she was not afraid that night because she felt that Jesus was with her. She is now a bright, happy girl, goes to Sunday school, and delights to read and study the New Testament and to sing the songs in Portuguese that tell of Jesus and his love.

A Girl who was Made Happy

About ten years ago, in the city of Rio de Janeiro, a woman came into the mission hall of the People's Central Institute and heard the gospel. This mission had been established by the workers of the American Bible Society in one of the slum districts of the city.

The woman went home and told a neighbor what she had heard. The two had a long talk about the Bible of the Protestants. Many people said it was false, and that it was a dangerous book for people to read, and that the priests warned them against it. One of the women said she knew a store in the city where these Bibles were for sale and that she was going to buy and read it. She went to the store of the American Bible Society and bought a New Testament. After reading for some time, and making investigations, she was persuaded that the book was true, and, coming to the mission, was converted and received into the church. She at once brought her children to the Sunday school.

Luiza, a little daughter, became deeply interested in the Bible stories of her teacher. She was sent also to the day school, and there day by day learned more of the story of Christ, making good progress in her studies. Here she continued for a few years. She

learned also to sew, to cook, and to help her mother about the house.

The teacher of the sewing class saw that the little girl did not seem to be very happy for some days, and asked her what was the trouble. Thus she learned that Luiza was concerned about making public profession of her faith and joining the church. In a day or two she professed to have had a very happy experience, and declared that she knew Jesus to be her Saviour. Later she was received into the church.

When Luiza had finished the course of the primary school at the mission, her mother asked us to get employment for her in a Christian family. Friends tried to secure a place for her with Christians but were not successful. One day the pastor went to talk with the mother about it. She said—"Well, we will have to put Luiza out to service in the home of unbelievers. Her father is sick. We are very poor. She must go to work." Luiza was listening to the conversation. She slipped into a side room and wiped away a falling tear. Soon she came back with a distressed look on her face. The mother spoke again, with sorrow, of being under the necessity of sending her daughter to service where she might not have the privilege of

attending Sunday school and where the people might not be in sympathy with her religion.

As the pastor arose to say good-by Luiza burst into tears, threw her head against his bosom and sobbed, saying, "I am willing to go anywhere and to do anything. But please do not send me where I cannot go to Sunday school and read my Bible and love Jesus." She wept as though her heart would break and begged not to be denied the privilege of reading her Bible and loving her Saviour. The pastor spoke words of encouragement and tried to comfort her heart. When he came down from the hillside and told a few Christian women the story they at once went to work to give Luiza a chance to continue her studies. By and by a little money was secured and she was sent to the mission college for girls at Piracicaba.

Recently, when traveling on the west coast of South America with the deputation from the Panama Congress, I received a beautiful letter from Luiza, thanking me for what I had helped to do in arranging for her to go to college. I have never read words of warmer appreciation and gratitude than were in her letter. She is reported as doing well and gives promise of growing into a strong, useful Christian woman.

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A Christian Japanese Family

IT is an unusual pleasure to present in this Children's Number a photograph of a Christian Japanese family. The father of the group is the Rev. Mr. Obata, who has served many Americans in Japan as an interpreter, understanding English and translating it into really eloquent Japanese. Dr. Haven in his visit to the Far East was frequently under obligation to Mr. Obata for this courtesy.

This little group of sons and daughters reveals the possibilities of new Japan, and the "elect lady" who is the mother is a type of refinement and grace characteristic of the Japanese, heightened by the influence of the Christian spirit. The costumes indicate the lively colors in which children are dressed all over the empire. The little boy beside his father has the universal school-



THE FAMILY OF THE REV. MR. OBATA

boy's uniform. Pray for these children of Japan who are becoming "Bible Lovers," and who may help some day to carry this great work to other lands!

Little Blind Tiem Ta and Others

LITTLE (and big) Bible Lovers will be interested in this letter and picture from far Siam. Do we stop to think how wonderful it is that the Bible is printed in so many, many languages: and especially that it is so printed that even blind children and blind "grown-ups" can read it? The picture and letter both came from the Rev. Robert Irwin, our Agent for Siam. He writes:

I enclose a photograph, taken a couple of months ago on my way north but delayed in sending, due to the hope of getting a better one. There are no plates here now so that hope is cut off. It is a picture of the two blind Christians here whom I have taught. Both of these are doing well in the study of Braille, one of the four systems of raised characters in which the Scriptures are printed for the blind. Tiem Ta, the little eight-year-old girl, knows the letters but has not read much. She lives out in a village and her people are not energetic in teaching her.

Ta Kam, the man, has read the whole book. Last month I wrote him a letter in Braille, from Bangkok, and he read it easily and detected several mistakes. A couple of mornings ago I awoke with the feeling that he must have more reading matter, and in a couple of hours I had the Lord's Prayer written on the slate, two copies of it written together. I did not bring along my Braille writer. Now I must write him the Gospel of Mark. I hope it may be possible to make two or three copies on the machine at the same time. This whole business is new to me, but it is making a new man of Ta Kam.

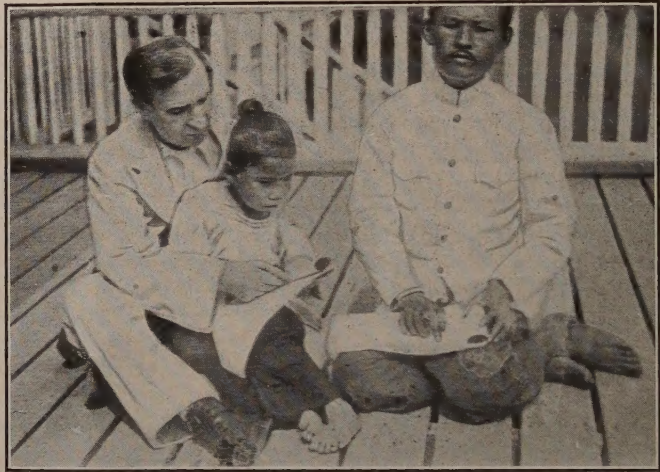
Speaking of Braille, Mrs. Park suggested last Sunday that I give the congregation an exhibition of its work. I showed them how to use the slate, and how and why it is necessary to write backward on it. Then I read from the book, first with my eyes open and afterward with my eyes shut—feeling with my fingers. Of course they were interested, and many of them giggled.

In a later letter Mr. Irwin speaks again of "the little folk," and then of the many languages.

I have just come from leading prayers at the parochial school, on the invitation of the teacher, Miss Eakin. The more I meet with

the little folk the more I am determined that it is the best work a preacher can do, to speak to the young—particularly, to show them something that will fix itself in their minds through the eye. I told them this morning about Fidelia Fiske and her work in Persia, and gave them the equivalent of her name in Siamese.

I am always surprised at the interest excited by the different languages in which the Bible is printed. The mere statement does not make much impression except to a student of the subject; the ordinary Christian out here knows too little to be surprised. But when a



MR. IRWIN TEACHING TIEM TA AND TA KAM TO READ

man picks up a book in an unknown tongue, and then another and another, the wonder of it begins to dawn on him. The more books he sees the more the wonder grows. I have some thirty-odd languages along with me. The Braille books for the blind cap everything, though. The people never tire of looking and feeling, and shutting their eyes and feeling again. Mrs. Eckels, of Nakon, borrowed a book to take to the girls' school, and spent an hour talking to them about the book and the blind, and letting them write the dots on the blind slate.

Sunday afternoon I took Scriptures in different languages to the market chapel, and showed them to a crowd of townspeople—no Christians among them—and aroused the greatest interest. A Malay began reading a Malay Gospel and could not be induced to look at anything else. As we were preparing to leave he begged to take it home for a few days; he wanted to know more about "Yihudi." This Bible work is wonderfully fascinating to those of us in it, and it means life to all who believe it.

Speaker Champ Clark at the American Bible Society Centennial

THE address of the Speaker of the House of Representatives appears most appropriately in this number of the RECORD. The longest of those delivered at the Celebration on the East Front of the Capitol at Washington, on May 7th, it was also full of life. He specifically gave advice to and told stories for "the boys and girls." With the gifts and the grip of one who has power over large audiences, he held the attention of the great throng to the very end. His testimony to the value and influence of the Bible is worthy of the thoughtful attention of the growing generation.

Mr. President of the American Bible Society, Mr. Vice-President, Ladies and Gentlemen: I congratulate the American Bible Society most heartily upon celebrating its Centennial year. We began celebrating centennials on the Fourth of July, 1876, and are still keeping it up (laughter), which shows that we have kicked off our swaddling clothes and are glad of it! A hundred years is only as a moment in the life of a nation, although it is longer than the brief span of years vouchsafed to most of the latter-day sons of Adam.

The Bible, considered entirely apart from its religious value—which I leave to the preachers and Vice-President Marshall to expound—is of inestimable value. Considered solely as literature, it is the greatest depository of splendid literature in the wide, wide world. (Applause.) It is the best book ever put between covers—to quote from before judges, before juries, in Congress, on the stump, on the lecture platform, or anywhere else. A fitting quotation from the Bible goes like a bullet to its mark. Every American man, and if things run a little longer the way they are running now, every American woman (laughter and applause) is a possible politician and statesman.

The Bible has had a vast influence on the oratory of the world. One time somebody asked Daniel Webster (probably the greatest orator that ever spoke the English tongue) to what he owed the splendor of his oratory, and he made the reply which young folks would do well to remember—that if he had attained any excellence in his work, it grew out of the fact that from his youth up he had made it a habit to read a portion of the Scrip-

tures daily. More than any of his contemporaries, more than any of his predecessors, more than any of his successors, did he approximate the grandeur of Job, the dignity of Isaiah, and the poetic fire of King David. When he was Secretary of State the second time somebody asked him what was the greatest thought that ever entered his mind. His reply was—"The most tremendous thought with which my intellect ever concerned itself was my responsibility to Almighty God!" (Applause.)

Now, I want to illustrate how the Bible can be quoted on the stump. One of the greatest men, one of the greatest senators this country ever had was Colonel Thomas H. Benton, of Missouri. When he was a young fellow attending Chapel Hill College, North Carolina, somebody started a lie to the effect that he had stolen some money and hidden it in one of those old-fashioned stocks. Most of you never saw one of them! (Laughter.) After he had been in the United States Senate thirty consecutive years—the first man that ever was in that long—and was making a canvass, Senator James S. Green opened up on him so viciously, after Benton had finished a speech, that Benton stopped at the door and shook his fist at him and said—"It is written, 'Thou shalt not bear false witness against thy neighbor.'" In a moment, like a flash of lightning, Green replied—"It is also written, 'Thou shalt not steal!'" (Laughter.) That's the most terrific passage of arms in the history of the American stump. And it will teach you young folks another lesson: If he could not live that lie down in thirty years of distinguished services in the Senate, you boys and girls had better take particular care not to get started saying and doing the things you are not intended to say and do. (Applause.) I wish that commandment which he quoted, "Thou shalt not bear false witness against thy neighbor," could be repeated every morning by every man and woman and child in the American Republic (applause), because that is the greatest vice of the times in which we live.

Some people claim that Abraham Lincoln was an infidel. The truth is the infidels claim every great man they can think of! (Laughter.) They said Thomas Jefferson was one. And yet, when he came to build the University of Virginia he carved over its doorway—"THE GOSPEL SHALL MAKE YOU FREE."

(Applause.) They say that Benjamin Franklin was one. And yet, when the first Constitutional Convention, the greatest set of men that ever met together under one roof, had run three or four days without a chaplain, old Ben Franklin arose and said it was not meet and proper to conduct such a solemn proceeding as that without prayer; and they reached out and got the preachers of Philadelphia, and made them pray, *seriatim*, day after day, until they became able to pay a chaplain!

I believe that one quotation from the Bible gave Abraham Lincoln his nomination for President. I know that sounds like a large statement, but I believe it. It was in one of the preliminary speeches of the famous Douglas and Lincoln debates. Right at the beginning of his speech Lincoln said, "A house divided against itself cannot stand." That's a Bible verse. Then he added—"The Union cannot exist half slave and half free. I do not believe the house will fall; I do not believe the Union will be dissolved; but I do believe that it will become all slave or all free." That shot him ahead of Seward, Chase and all the rest of them.

Now I don't want you to think I am going to talk politics when I give you another illustration of how I have heard the Bible quoted in the House. (Laughter.) Two of the most remarkable characters ever elected to the House got there at one time. (Laughter.) One was Lemuel E. Quigg, of New York, who, although he was a Republican, was smart as a whip—bright as a new silver dollar before it was demonetized by the "crime of '73." (But he looked exactly like the Circasian girl in the circus.) The other was Col. James Hamilton Lewis, the distinguished senator who was one of the most gorgeous visions that ever burst upon the gaze of man. (Laughter.) He was a Democratic Congressman from the new state of Washington, then, he is a senator from Illinois, now—and he is a man of remarkable ability. So one day these two rare and radiant statesmen got into a running-fire debate on the subject of the trusts, Lewis assailing and Quigg defending. After awhile Quigg made a very vicious thrust at Lewis, and Lewis backed off eight or ten steps, made ten or fifteen bows, and said—"Mr. Speaker, I don't wonder that the gentleman from New York defends the trusts, because it is written in a very old Book that 'The ox knoweth his owner, and the ass his master's crib!'" (Laughter.)

I am going to tell you boys now how I came to read the Bible, and of all the compliments that have ever been paid to me during the twenty-two years I have been in the House, some newspaper man paid me the

best, when he said once that I quoted the Bible more frequently and more accurately than any man that had been here in half a century. I do not know whether that is so or not, but anyhow, I like it. When I was a boy I would not read the Bible. There were no Sunday schools around to teach me how, and nobody explained to me the beautiful stories in the fine literature of the Bible. I can teach a child to love to read the Bible in a day. My father, who was an itinerant dentist, and rode around over six or eight little counties, like an old-fashioned Methodist circuit rider, was always borrowing books for me. He bought all he could, but he didn't have much to buy them with. One time he came back with William Wirt's "Life of Patrick Henry," one of the wildest romances ever put between covers, but exceedingly interesting. So I read it; and when he came back from another circuit he asked me how I liked that book. I told him, "first rate." He said—"What is the best part of it?" "Why," I replied, "that speech beginning—'It is natural for man to indulge in the illusions of hope.'" He inquired, "What is the best sentence in it?" I answered, "The race is not always to the swift or the battle to the strong." It didn't have any quotation points around it, and I thought Patrick Henry wrote it. "Why," he said, "Patrick Henry didn't write that sentence; it's in the Bible; and if you'll read the Bible you will find a lot of just as good sentences as that in there." Well, I went at it—to see if he was telling me a straight tale (laughter), and I have been at it ever since. (Applause.)

When I get brain fag, which frequently occurs there in that large, tumultuous assembly (laughter), I read King Solomon's Proverbs and St. Paul's Epistles, as an intellectual tonic. (Applause.) There's nothing like it in the literature of the world.

I wish I had time to make a speech to this audience about St. Paul. He is one of my favorites, all the time, and of all men, and of all history he was the greatest logician and metaphysician that ever lived. He would have made one of the greatest politicians and lawyers that ever lived. I will give you an example: You will remember that when the chief captain ordered him to be taken away and scourged, the centurion took him away—he was bound already. As the centurion was taking him out of the place to scourge him, Paul made a flank movement on him. He said, "Is it lawful to scourge a Roman citizen?" This scared the centurion out of his wits. He ran off to the chief captain as hard as he could clatter. Of course I am translating liberally, and not literally. He ran off

to the chief captain and said, "You had better look out! That man's a Roman citizen. It is unlawful to scourge him." The chief captain sidled up to Paul and asked, "Are you a Roman citizen?" Paul replied, "Yes." The chief captain said, "I have obtained this freedom with a great sum." But Paul replied, "I was born free." And they never did scourge him! When that remarkable conference took place Rome was mistress of the civilized world, and the value and power inherent in Roman citizenship was demonstrated by the terror that seized his persecutors. It was a great boon to be a Roman citizen. But, ladies and gentlemen, it was not nearly as great a boon as it is to be an American citizen. (Applause.)

I don't know whether you gentlemen of the cloth are going to like it or not (laughter), or anybody else, and it doesn't make a bit of difference (laughter). You have a right to your opinion and I've a right to mine. I rejoice with exceeding great joy that in the last hundred years religion has been liberalized in the United States. I rejoice that the day of factional religion has passed, and the day of practical Christianity is at hand! (Applause.) I will give you my experience. This is not an "experience meeting," and it is not a Methodist meeting! (Laughter.) I was born down in the hill country of Kentucky, sixty miles from a railroad. They have plenty of them now, but they didn't come in time to do me any good. The four prevailing religions in that neighborhood are the Presbyterian, the Baptist, the Methodist, and the Campbellite. Now I'm one of them, and I can call them that, but the rest of you had better go slow at it! (Laughter.) A Presbyterian would not let a Methodist preach in his church, a Methodist would not let a Baptist or a Presbyterian in his church, a Baptist would not let a Methodist or a Presbyterian, and none of them would let each other in, and the three of them double-teamed against us poor Campbellites! (Laughter.) But we have grown rich; we have grown numerous; we have grown powerful, and therefore we have grown respectable! (Laughter.) Well, how is it now? Why a man notifies people that he is going to hold a union meeting somewhere or other. What do the other preachers do? Oppose him like they used to? Hamstring him? Or offer opposition to his work? No; they all just visit his congregation, go and help him preach and pray and exhort and sing, and then when the meeting is over they divide up the converts according to their religious predilections. (Laughter and applause.) I rejoice at it.

I had a curious experience up in Iowa. I

was waiting in a hotel for my dinner, and a good-looking lot of ladies and gentlemen came in and sat down near me. I could not hear all they said, but a little of it. After I had paid my bill and put on my hat and coat, and was ready to go to the depot, I went back in the dining room. It turned out that they were a bunch of Methodist preachers and their wives, who had been to a conference. I walked up to the best-looking one of them—the best-looking man! (Laughter.) I told him I had heard part of the conversation, and wanted it all. Here is what he told me: "We have a little church up in our section that had a fine Methodist preacher, but they were so poor they could pay him but three hundred dollars a year. He had a large family—a wife and twelve children—and could not live for less than twelve hundred; so the Presbyterians and the Methodists and the Catholics wrote a letter to the Bishop and told him that if he would send that man back there they would make up that nine hundred deficiency in his salary!" (Applause.) I went down to the depot, got on the train, and sat down by an Irish Democratic Catholic friend of mine (laughter), and after we had talked about the weather a little, and about Democratic prospects in Iowa—which were not strictly prime! (laughter)—I told this story the preacher had told me. I thought it would make him gasp. "Why," he said, "that's nothing. We Catholics undertook to build a church in our town and we over-built ourselves"—that's a common occurrence in building churches, I have found out! (laughter)—"and when we got to the place where we wanted to put the cupola and bell on we had run out of money; and the Protestants gave us twelve hundred dollars and finished that church!"

About a year ago, while lecturing at Birmingham, the great iron city of the South, before an immense audience, I told these stories. When I got through one of my friends said, "I can tell you a story that beats both of those you told all hollow." I said, "Let's have it and I will put it in my lecture." He said: "The Jews built a fine synagogue in Birmingham right across from the Presbyterian—the biggest Presbyterian church in town. After awhile the Presbyterian church was badly damaged by a fire and the Jews invited the Presbyterians to use their synagogue until they could set their own religious house in order." (Applause.) I thank God that I have lived to see such times.

The Bible has an immense influence on the poets as well as the orators. Lord Byron wrote a whole book of translations of the

Bible stories. How did he come to do it? He was a dissolute man, but the greatest poet that ever lived. Here is the reason for it—and it will do the mothers of this world some good to know it—that his old Scotch bluestocking Presbyterian nurse taught him the Bible stories when he was a child; and when he became of age he put them into beautiful verse.

"Paradise Lost" is made up half from the Bible; and if you take from "Paradise Regained" what was cribbed bodily from the Bible no printer would give a ten-dollar bill

for the copyright to the rest of it. So it runs through it all.

In the Shakespeare plays—mark you, I say "the Shakespeare plays," and not, "Shakespeare's plays"—there are five hundred and fifty-five quotations from the Bible.

Now, ladies and gentlemen—young ladies and gentlemen—if you want to learn the best English that there is extant, read the Bible; and this American Bible Society has done a great work and a great good by circulating the Bible so as to be within the reach of all. (Prolonged applause.)

...

Rev. Marcellus Bowen, D.D.

THE REV. MARCELLUS BOWEN, D.D., Agent of the Society for the Levant during twenty-eight years, died suddenly on the 3rd of October, 1916, at Vevey, Switzerland, while on his way from Chambéry to Geneva. Dr. Bowen was born at Marion, Ohio, in 1846. He was the son of the Hon. Ozias Bowen, Justice of the Supreme Court of Ohio, and grandson (on his mother's side) of Eben Baker, the founder of the town of Marion. He graduated at Yale University and Union Theological Seminary, and from 1872 to 1874 was pastor of the historic Presbyterian Church at Springfield, N. J. In 1874 he went to Turkey as a missionary of the American Board, where he remained ten years, learning the language thoroughly and doing good work. In 1888 he was appointed an associate Agent of the American Bible Society for the Levant—the Agent, the Rev. Dr. I. G. Bliss, being in ill health and gladly welcoming this assistance.

Immediately on his arrival at Constantinople Dr. Bowen made a tour of 2,500 miles through the mission fields of Asiatic Turkey, in the Levant Agency. This journey was a very severe test of physical endurance, 700 miles being traversed over rough roads in a springless wagon, 800 miles on horseback (caravan fashion), while 1,000 miles, the less strenuous and far safer part of the journey, was traveled on the sea.

Dr. Bowen administered the Levant Agency, the oldest of the Agencies of the Bible Society, wisely and efficiently. The spirit with which he entered upon the work is shown in a remark made in one of his letters after returning from his first tour in Asiatic Turkey. He was delighted with the great progress which had been made in the evangelization of the country but his mind could not rest content with great things accomplished, for he said, "Seeing what has been done gives

one an enlarged sense of the great work yet to be done in the way of Bible distribution."

The twenty-eight years of Dr. Bowen's work in the Levant were most important in the problems which they brought to him. The country was in terrible poverty when he arrived in Constantinople, in August, 1888. Dr. I. G. Bliss, describing the situation at that time, wrote to Dr. Gilman: "One cent is



DR. BOWEN IN 1901

worth almost as much as fifty were three years ago, and that one cent is held by its owner with a tenacity which no one in America can appreciate."

In February, 1889, Dr. Bliss died, leaving to Dr. Bowen all the responsibilities of the Agency. Meanwhile, the Turkish government was attempting to outlaw missionary effort and Bible distribution. Such hostility brought up problems and difficult situations

that had to be handled with prudence and insight. In 1895 and 1896 a great massacre of Armenians took place in Turkey; even in the city of Constantinople 6,000 were killed in the streets. The anxieties which these terrible occurrences thrust into the very heart of the Agent of the Society, cannot be imagined. Again, in 1908, the revolution of the "Young Turks," with the dethronement of the Sultan, and with fighting in and about Constantinople, brought Dr. Bowen many delicate questions to be solved. But as though this was not enough, in the midst of plans for a great advance in Bible distribution in

the year 1914, the great European war burst forth and unsettled everything. Such storms might have daunted a less earnest and devoted Christian, but, writing about the tangled maze of problems in this period, Dr. Bowen said: "The more trustfully we trudged our way along the more confirmed our trust became." Dr. Bowen was genial, full of practical common sense, energetic, and self-forgotful in an unusual degree; he was a man of high culture and of deep spirituality—one who inspired his colporteurs with his own devotion and so knit them together in a single corps working effectively for the one Master.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

New York, December, 1916

AMERICAN BIBLE SOCIETY

THE seventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and first year was held at the Bible House, Astor Place, New York, Thursday, November 2, 1916, at 3.30 p.m., President James Wood in the chair.

Devotional exercises were conducted by the Rev. James F. Riggs, D.D., who read a part of the second chapter of the first Epistle to the Corinthians, after which he offered prayer. It was voted to waive a claim for damages on account of delay in finishing the building, from the contractors who built the Bible House at Cristobal, Canal Zone Appropriations for the Home and Foreign Agencies for the year 1917 were made as follows:

Home Agencies' Appropriations for 1917	
Agency among the Colored People of the South.....	\$5,250
Northwestern Agency.....	14,100
South Atlantic Agency.....	9,100
Western Agency.....	9,100
Pacific Agency.....	7,500
Southwestern Agency.....	8,300
Eastern Agency.....	5,400
Central Agency.....	7,000
Atlantic Agency.....	13,100
Total.....	\$78,850

Foreign Agencies' Appropriations for 1917	
Levant Agency.....	\$15,000
La Plata Agency.....	14,500
Japan Agency.....	8,500
China Agency.....	37,000
Brazil Agency.....	9,300
Mexico Agency.....	9,000
Korea Agency.....	8,500
West Indies (Cuba).....	3,000
Siam Agency.....	5,500
Central America Agency.....	9,500
Philippines Agency.....	9,000
Total.....	\$128,800

The resignation of Richard M. Hoe as member of the Board of Managers, on account of lack of time to fulfill the duties of membership, was accepted with regret. The Secretaries reported consignments of Scriptures to Foreign Agencies during the month of October, as follows: To Brazil, 10,410 volumes, valued at \$1,556.35; to Central America, 10 volumes, valued at \$29.20; to West Indies, 3,623 volumes, valued at \$639.10. Total, 14,043 volumes, valued at \$2,224.65. The issues from the Bible House during the month of October were 122,489 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Thomas J. Abbott, Gansevoort, N. Y.
Mary H. Everett, Remsen, N. Y.
William Bevan, Delaware, Ohio.
Abbie P. Keyt, Piqua, Ohio.
Rev. J. W. Rogan, Red Bank, N. J.

RECEIPTS IN OCTOBER, 1916

LEGACIES

Gallup, John D., late of Suffield,
Conn. \$0 50

LEGACIES AND GIFTS AS PERMANENT TRUSTS

A Friend.....\$2,000 00
Mays, Mrs. M. E.....100 00
\$2,100 00

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, St. Louis, Mo.....\$1 00
Alworth, Mrs., Luzerne, Pa.....25
Amer, Miss A. H., Angola, N. Y.....5 00
Anonymous.....1 00
Anonymous.....3 00
Ashley, H. H., Wilkesbarre, Pa.....1 00
Baler, Mrs. Lucy, Wilkesbarre, Pa.....25
Barton, Mr. and Mrs. J. C.,
Clarksville, Tex.....10 00
Bell, J. C., Wilkesbarre, Pa.....1 00
Belmer, H. B., Osborne, O.....2 50
Bertels, W. B., Wilkesbarre, Pa.....1 00
Bishop, Mrs. Geo. S., East
Orange, N. J.....50 00
Black, Mrs., Dublin, Va.....51
Bodwell, Mrs. Lewis, Clifton
Springs, N. Y.....10 00
Bowser, S. F., Ft. Wayne, Ind.....5 00
Carpenter, B. G., Wilkesbarre,
Pa.....1 00
Carr, Mrs. E. B., Wilkesbarre, Pa.....1 00
Cassedy & Conyngham, Wilkes-
barre, Pa.....5 00
Chandler, Charles H., Scranton,
Pa.....2 00
Christensen, E. K., Omaha, Neb.....5 33
Clegg, Mrs. J. J., Dallas, Tex.....2 50
Colfett, Mrs. R. McM., Phila-
delphia, Pa.....5 00
Colgan, Jas., Tyndall, S. D.....3 15
Coolbaugh, J. R., Wilkesbarre,
Pa.....1 00
Crocker, Mrs. Wayne, Wilkes-
barre, Pa.....1 00
Davis, Miss C. E., Wilkesbarre,
Pa.....1 00
Davis, Jonathan R., Wilkes-
barre, Pa.....2 00
Deemer, Mrs. H. D., Wilkes-
barre, Pa.....25
Demaree, S. W., Morgantown,
Ind.....1 00
Dickson, H. B., Philadelphia, Pa.....2 00
Downes, Mr. and Mrs. S. B.,
New York. (Memorial Gift).....100 00
Durham, Benjamin, Mt. Kisco,
N. Y. Bible work on Mexican
border.....3 00
Ebsen, Henry L., Darby, Pa.....1 00
Embick & Sons, Wm. H., Phila-
delphia, Pa.....10 00
Fairhead, Geo. B., Ilion, N. Y.....5 00
Fakes, J. M., Lebanon, Tenn.....50 00
Friend, West Philadelphia, Pa.....50 00
Good, Dr. A. T., Hamilton, O.....1 00
Good, Robert, Sapulpa, Okla.....1 04
Goode, J. S., Dallas, Tex.....1 00
Gould, Wm., Brooklyn, N. Y.....5 00
H. J. P., Pittsburgh, Pa.....2 00
Hall, Miss Grace M., Meriden,
Conn.....10 00
Heddie, A. G., Luzerne, Ia.....2 29
Hewitt, Mrs. S. H., Charlottes-
ville, Va.....5 00
Hicks, B. B., Scranton, Pa.....1 00
Hill, Jennie K., Fulton, Ky.....1 00
Holschuh, Mrs. J. C., Luzerne,
Pa.....25
Holt, W. A., Oconto, Wis.....10 00
Horst, G. H., Wilkesbarre, Pa.....1 00
Houghton, May, Milwaukee, Wis.....10 00
Howe, Lyman, Wilkesbarre, Pa.....5 00
Hudson, L. A., Coalgate, Okla.....25
Huggins, Miss Julia S., Pasa-
dena, Cal. Bible work among
soldiers on Mexican border.....10 00
Humbleby, John, Wilkesbarre,
Pa.....1 00
Hunt, E. H., Wilkesbarre, Pa.....1 00
J. A. P. B., Beaver Falls, Pa.....5 00
Kistler, O. F., M.D., Wilkes-
barre, Pa.....25
Lance, O. M., Kingston, Pa.....2 00

Lanning, Miss Lizzie, Wilkes-
barre, Pa.....\$1 00
Lawson, Victor F., Chicago, Ill.....50 00
Love, Mrs. W. R., Terreil, Tex.....1 00
McCullin, Miss E. M., Wilkes-
barre, Pa.....50
McIlvaine, R. J., Monroe, N. C.....2 00
McKamey, T. F., Richardson,
Tex.....1 00
Marble Falls, A. B. S., Marble
Falls, Tex.....4 00
Marshall, Miss Clara A., Ocean-
side, N. Y.....1 00
Martin, Alice, Vinton, Ia.....25 00
Maurice, Mrs. R. M., Oshkosh,
Wis.....5 00
Moren, J. A. J., Sentinel Butte,
N. D.....1 00
Newbold, S. D., Philadelphia, Pa.....1 00
Orr, G. H., Slaton, Tex.....1 00
Palmer, John T., Philadelphia,
Pa.....5 00
Pastorius, Henry C., Lansford,
Pa.....10 00
Post, Mrs. M. L., Wilkesbarre,
Pa.....1 00
Prendergast, Mr. and Mrs. Ed-
ward C., Scranton, Pa.....25 00
Rainey, Mrs. Helen C., Hudson,
N. Y. Bible work in Sing Sing
Prison.....1 00
Ramborger, Wm. K., Philadel-
phia, Pa.....5 00
Renter Box No. 48, Tustin, Cal.....10
Rice, Phillip, Wilkesbarre, Pa.....1 00
Ritchie, Mrs. Craig D., Phila-
delphia, Pa.....5 00
Roberts, Mrs. S. Wilkesbarre,
Pa.....1 00
Rodenbusch, Mrs., Wilkes-
barre, Pa.....50
Ross, Mrs. N., Wilkesbarre, Pa.....1 00
Schadel, Rev. Jacob, Engle-
wood, N. J.....1 00
Scott, Mrs. W. J., Wilkesbarre,
Pa.....2 00
Small, Samuel, York, Pa.....30 00
Smith, Dr. N. Keft, Beaufort,
S. C.....3 00
Spear, Miss Mary Lewis, New-
ton, Mass.....10 00
Sroube, Mrs. H. A., Belts, Tex.....25
Sterrett, Emily and Norton,
East Northfield, Mass.....15
Stewart, Mrs. Susan C., Frank-
lin, Mass.....1 00
Storm, K. L., M.D., Philadel-
phia, Pa.....10 00
Strauss, Hon. S. J., Wilkes-
barre, Pa.....1 00
Sumner, W. H., Nettleton, Miss.
Sweet, F. B., Jamestown, N. Y.....1 00
Sweet, Mrs. F. B., Jamestown,
N. Y.....10 00
T. P., Pittsburgh, Pa.....5 00
T. S. B., Pittsburgh, Pa.....5 00
Taylor, Mrs. S. M., Front Royal,
Va.....1 00
The Hostetter Co., Pittsburgh,
Pa.....10 00
Tomb, Wm., Wilkesbarre, Pa.....1 00
Tremayne, Charles, Ashley, Pa.....3 00
Tyrrell, W. C., Beaumont, Tex.....50
Van Doren, Mary, Denver, Colo.....5 00
Van Duzer, Miss Cyrene O.,
Gouverneur, N. Y.....10 00
Van Horn, Mrs. Mae S., Wilkes-
barre, Pa.....50
W. T. M., Sharon, Pa.....20 00
Walker, Mrs. Juliet C., Phila-
delphia, Pa.....10 00
Ward, Master Vernon, Aquilla,
Tex.....25
Wells, Mrs. Edward, Wilkes-
barre, Pa.....10 00
West, Mr., Coalgate, Okla.....25
Wheaton, F. W., Wilkesbarre,
Pa.....5 00
White, W. D., M.D., Wilkes-
barre, Pa.....1 00
Williams, Mrs. C. M., Luzerne,
Pa.....50
Woods, R. H., Abilene, Tex.....25
Work done on Multigraph
(Southwestern Agency).....1 75

*\$757 32

*Of which \$224.06 is donations received
through Agencies.*Also \$25 less than cash statement
calls for, owing to entry in wrong column.

CHURCH COLLECTIONS

ALABAMA

Avondale, Pres. Ch.....\$4 35
Carbon Hill, Church at.....4 00
Central Alabama Conf., Meth.
Ep. Ch.....1 00
Courtland, Pres. Ch.....1 30
Decatur, First Pres. Ch.....1 13
Florence, First Pres. Ch.....1 75
Knoxville, New Hope Pres. Ch.....2 00
Louisville, Pres. Ch.....2 20
Phenix City, Pres. Ch.....1 00
Selma, Alabama Ave. Pres. Ch.....2 90
Tuscaloosa, First Pres. Ch.....1 60

ALASKA

Juneau, Meth. Ep. Ch.....1 00

ARKANSAS

Batesville, Pres. Ch.....2 73
Blytheville, First Pres. Ch.....2 00
Forest City, First Pres. Ch.....1 00
Pastor's Aid Soc.....1 00
Gill, Meth. Ep. Ch.....1 00
Hope, First Pres. Ch.....10 00
Hunter Circuit, Meth. Ep. Ch.....1 00
Junction City, Scotland Pres. Ch.....20
Lonoke, Pres. Ch.....30
Mena, First Pres. Ch.....2 00
Morrillville, Pres. Ch. U.S.....1 28
Texarkana, First Pres. Ch.....6 28
Washington, Pres. Ch.....1 42

CALIFORNIA

Atlanta, Meth. Ep. Ch.....1 40
Biggins, Meth. Ep. Ch.....1 20
California German Conf., Meth.
Ep. Ch.....27 00
Fresno, First Pres. Ch.....10 54
Pacific Swedish Mission Conf.,
Meth. Ep. Ch.....18 00
Potter Valley, Meth. Ep. Ch. S. S.....3 50
San Francisco, Chinese Pres. Ch.....5 16

COLORADO

Brush, Rankin Pres. Ch.....1 40
Colorado Conf., Meth. Ep. Ch.....565 00
Colorado Springs, Second Pres.
Ch.....5 62

CONNECTICUT

Bridgeport, First Pres. Ch.....4 30
Moosup, Meth. Ep. Ch.....1 00
Watertown, Meth. Ep. Ch.....5 00

DELAWARE

Farmington, Meth. Ep. Ch.....1 00

FLORIDA

De Funiak Springs, Pres. Ch.....1 21
Jacksonville, First Pres. Ch.....2 44
Marianna, Pres. Ch.....2 00
Ocala, First Pres. Ch.....1 12
Quincy, First Pres. Ch.....15 00
St. Cloud, Livingston Mem'l
Meth. Ep. Ch.....6 00
Tallahassee, Pres. Ch.....1 80
Tampa, Hyde Park Pres. Ch.....80

GEORGIA

Albany, Pres. Ch.....35
Atlanta, Central Pres. Ch.....18 68
" Central Pres. Ch. S. S.....16 65
" North Ave. Pres. Ch.....2 86
" West End Pres. Ch.....1 49
Augusta, Greene St. Pres. Ch.....78
" Reid Mem'l Ch.....1 13
" Reid Mem'l Pres. Ch.....1 00
Woman's Miss. Soc.....10 00
Bryan Neck, Pres. Ch.....1 00
Buford, Pres. Ch.....2 40
Cedar town, Pres. Ch.....1 60
" Pres. Ch. S. S.....3 87
Clarksville, Pres. Ch. S. S.....1 98
Commerce, Hebron Pres. Ch.....5 13
Covington, Pres. Ch. Woman's
Greensboro, Pres. Ch. Woman's
Miss. Soc.....29
Lathonia, Pres. Ch. Ladies' Aid
Soc.....1 00
Lawrenceville, Pres. Ch.....1 00
McRae, Pres. Ch.....1 30
Marietta, Pres. Ch. Woman's
Miss. Soc.....1 00
Royston, Pres. Ch.....3 35
St. Mary's, Pres. Ch.....1 32
Siloam, Bethany Pres. Ch.....74
Summerville, Pres. Ch.....71
Valdosta, Pres. Ch.....3 05
Waycross, Pres. Ch.....62
Woodland, Ephesus Pres. Ch.....1 70

HAWAII

Hawaiian Mission Conf., Meth.
Ep. Ch.....19 00

ILLINOIS

<i>Carmi</i> , Pres. Ch.	\$18 10
Central Illinois Conf., Meth. Ep. Ch.	571 00
Central Illinois Meth. Ep. Mission for Deaf.	2 00
<i>Chicago</i> , First Pres. Ch.	11 23
First Swedish Meth. Ep. Ch.	5 00
Fourth Pres. Ch.	50 00
Meth. Ep. Mission for Deaf.	3 00
Missionary Union of Moody Bible Institute. For Bible work in Argentina.	12 50
New First Cong. Ch.	9 24
Salem Swedish Meth. Ep. Ch.	1 00
<i>German Valley</i> , Ridott Christian Ref'd Ch.	30 00
Illinois Conf., Meth. Ep. Mission for Deaf.	1 00
<i>Jeffersonville</i> , Meth. Ep. Mission for Deaf.	1 00
<i>Macomb</i> , First Pres. Ch.	5 35
<i>Newark</i> , Meth. Ep. Ch.	5 00
<i>Rockford</i> , Second Cong. Ch.	48 50
<i>Rock Island</i> , Broadway Pres. Ch.	2 74
<i>Rock River</i> Conf., Meth. Ep. Mission for Deaf.	1 00
Southern Illinois Conf., Meth. Ep. Ch.	394 00

INDIANA

<i>Connerville</i> , Second Meth. Ep. Ch.	1 00
Indiana Conf., Meth. Ep. Ch.	784 00
Indiana Conf. Meth. Ep. Mission for Deaf.	1 00
<i>New Carlisle</i> , Meth. Ep. Ch.	3 00
<i>Noblesville</i> , First Meth. Ep. Ch.	10 00
Northwest Indiana Conf., Meth. Ep. Ch.	469 00
Northwest Indiana Conf., Meth. Ep. Mission for Deaf.	2 00

IOWA

<i>Alta</i> , Meth. Ep. Ch.	11 00
<i>Des Moines</i> Conf., Meth. Ep. Ch.	1,060 00
<i>Dubuque</i> , First German Pres. Ch.	10 00
<i>Redfield</i> , Meth. Ep. Ch.	7 00
<i>Ruthven</i> , Meth. Ep. Ch.	4 00

KANSAS

<i>Abbyville</i> , Meth. Ep. Ch.	2 00
<i>Coats</i> , Meth. Ep. Ch.	5 00
<i>Hutchinson</i> , North Hutchinson Meth. Ep. Ch.	5 00
Kansas Conf., A. Meth. Ep. Ch.	5 25
<i>Obeto</i> , Meth. Ep. Ch.	2 00
<i>Pratt</i> , First Pres. Ch.	1 50
<i>Preston</i> , Meth. Ep. Ch.	12 00
<i>Protection</i> , Meth. Ep. Ch.	5 00
<i>Sterling</i> , Ref'd Pres. Ch.	15 00
West German Conf., Meth. Ep. Ch.	174 00

KENTUCKY

<i>Anchorage</i> , Pres. Ch.	1 92
<i>Barstow</i> , Pres. Ch.	1 24
<i>Covington</i> , Madison Ave. Pres. Ch.	2 56
<i>Hopkinsville</i> , Westminster Pres. Ch.	7 57
Kentucky Conf., Meth. Ep. Ch. South.	278 00
Louisville Conf., Meth. Ep. Ch. South.	654 88
<i>Louisville</i> , Crescent Hill Pres. Ch.	27
First Pres. Ch.	9 75
Second Pres. Ch.	4 22
<i>Stuart Robinson</i> Mem'l Pres. Ch.	1 26
Third Pres. Ch.	35
Woodland Pres. Ch.	1 34
<i>Paris</i> , First Pres. Ch.	2 59
<i>Pembroke</i> , Lester Mem'l Pres. Ch.	51
<i>Pewee Valley</i> , Pres. Ch.	48
<i>Shepardsville</i> , Hebron Pres. Ch.	1 00
Ladies' Miss. Soc.	48
<i>Wilmore</i> , Elm Corner Pres. Ch.	75
Pres. Ch.	1 10
Troy Pres. Ch.	1 10

LOUISIANA

<i>Belcher</i> , Pres. Ch.	1 10
<i>Clinton</i> , Pres. Ch.	3 65
<i>Covington</i> , Pres. Ch.	45
<i>Keatchie</i> , Pres. Ch.	4 15

<i>Minden</i> , Pres. Ch.	\$0 80
<i>Plain Dealing</i> , Benton Banks Pres. Chapel.	1 75
<i>Shreveport</i> , Meth. Ep. Ch. Gleaners' Circle.	8 00
<i>Slidell</i> , Pres. Ch.	1 00

MAINE

<i>Boothbay Harbor</i> , Church Forward Movement Adult Bible Class.	3 00
<i>Mt. Vernon</i> , Meth. Ep. Ch.	2 00

MARYLAND

<i>Catonsville</i> , Pres. Ch.	90
<i>Mt. Washington</i> , Pres. Ch.	13 00
Pres. Ch.	
Woman's Miss. Soc.	1 00
<i>Ballardvale</i> , Union Cong. Ch.	2 71
<i>Dedham</i> , First Cong. Ch.	3 13
<i>Newton Center</i> , Meth. Ep. Ch.	7 20
<i>Rockland</i> , Meth. Ep. Ch.	1 00
<i>Royalston</i> , First Cong. Ch.	1 57
<i>Springfield</i> , First Church of Christ.	5 00

MICHIGAN

<i>Allegan</i> , First Pres. Ch.	2 75
<i>Grand Rapids</i> , Second Ref'd Ch.	2 52
Michigan Conf., Meth. Ep. Ch.	1,030 00

MINNESOTA

<i>Minneapolis</i> , Oliver Pres. Ch.	10 00
Northern Minnesota Conf., Meth. Ep. Ch.	212 00
<i>St. Paul</i> , Central Pres. Ch.	10 00

MISSISSIPPI

<i>Bay Springs and Montrose</i> , Meth. Ep. Ch. South.	3 75
<i>Byhalia</i> , Pres. Ch.	9 04
<i>Columbus</i> , First Pres. Ch.	1 35
<i>Forest and Morton</i> , Meth. Ep. Ch. South.	11 00
<i>Grenada</i> , Pres. Ch.	1 21
<i>Indianola and Stephensville</i> Charge, Meth. Ep. Ch.	2 00
<i>Jackson</i> , Central Pres. Ch.	1 26
First Pres. Ch.	1 55
<i>Meadville</i> , Pres. Ch.	31
<i>Nettleton</i> , Providence Pres. Ch.	2 00
<i>Oldenburg</i> , Pres. Ch.	15
<i>Pine Ridge</i> , Pres. Ch.	15
<i>Starkville</i> , Pres. Ch.	81

MISSOURI

<i>Hughesville</i> , Pettis First Pres. Ch.	1 15
<i>Hume</i> , Meth. Ep. Ch. S. S.	2 50
Kansas City, Eastminster Pres. Ch.	18 17
<i>Kirksville</i> , First Pres. Ch.	1 25
<i>Kirkwood</i> , First Pres. Ch. S. S.	9 14
<i>La Belle</i> , Pres. Ch.	4 00
<i>Lamar</i> , First Pres. Ch. and S. S.	81
<i>Lee's Summit</i> , First Pres. Ch.	7 00
<i>Marshall</i> , Meth. Ep. Ch. South.	25
Missouri Conf., A. Meth. Ep. Ch.	3 75
Missouri Conf., Meth. Ep. Ch.	341 01
<i>Monticello</i> , Zion's Hill Pres. Ch. U. S.	10 00
<i>Nevada</i> , Westminster Pres. Ch.	3 50
<i>Newport</i> , Pres. Ch.	1 80
North Missouri Conf., A. Meth. Ep. Ch.	5 25
<i>O'Fallon</i> , Dardenne Pres. Ch.	2 00
<i>Paris</i> , Pres. Ch.	1 00
<i>Potosi</i> , Pres. Ch.	2 00
<i>St. Louis</i> , Central Pres. Ch.	9 88
Conf., Meth. Ep. Ch.	385 00
East Grand Ave. Pres. Ch.	3 00
<i>Slater</i> , First Pres. Ch.	3 00
Southwest Missouri Conf., A. Meth. Ep. Ch.	1 00

MONTANA

<i>Chinook</i> , Meth. Ep. Ch.	2 00
Montana Conf., Meth. Ep. Ch.	100 00
Montana Conf., Meth. Ep. Ch. South.	16 90

NEBRASKA

Nebraska Conf., Meth. Ep. Mission for Deaf.	1 00
Northwest Nebraska Conf. Meth. Ep. Ch.	38 00

NEW JERSEY

<i>Jersey City</i> , Bergen Ref'd Ch.	19 76
<i>Meluchen</i> , Ref'd Ch.	5 05
<i>Montclair</i> , Central Pres. Ch.	15 11
<i>Newark</i> , First Pres. Ch.	47 34

<i>New Brunswick</i> , First Ref'd Ch.	\$12 00
<i>Passaic</i> , First Ref'd Ch.	25 64
<i>Paterson</i> , Second Pres. Ch.	17 38
<i>Princeton</i> , Franklin Park Ref'd Ch.	21 75
<i>Ridgewood</i> , First Pres. Ch.	5 00
Meth. Ep. Ch.	15 00
<i>Somerville</i> , Meth. Ep. Ch.	3 00
<i>Westwood</i> , Ref'd Ch.	6 62

NEW MEXICO

New Mexico English Conf., Meth. Ep. Ch.	41 00
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NEW YORK

<i>Amsterdam</i> , First Ref'd Ch.	28 50
Sabbath School	
First Ref'd Ch.	24 80
<i>Barnes Corners</i> , Meth. Ep. Ch.	2 00
<i>Batavia</i> , First Pres. Ch.	6 25
<i>Bath</i> , First Pres. Ch.	2 57
<i>Brockport</i> , First Pres. Ch.	14 96
<i>Brooklyn</i> , Throop Ave. Pres. Ch.	24 92
<i>Charlton</i> , Pres. Ch.	72 36
<i>Cohoes</i> , St. James Meth. Ep. Ch.	1 00
Confer, First Meth. Ep. Ch.	2 00
<i>Dansville</i> , Pres. Ch.	10 00
<i>De Peyster</i> , Meth. Ep. Ch.	3 00
<i>New York</i> , Jefferson Park Meth. Ep. Ch.	3 00
<i>Philmont</i> , Ref'd Ch.	4 86
<i>Pillar Point</i> , Meth. Ep. Ch.	1 00
<i>Plattsburgh</i> , First Pres. Ch.	6 99
<i>Seneca Castle</i> , Pres. Ch.	4 22
<i>Syracuse</i> , Wesleyan Meth. Ep. Ch.	6 00
<i>Troy</i> , Oakwood Ave. Pres. Ch.	16 43
<i>Tipper Lake</i> , Meth. Ep. Ch.	4 00
<i>Turin</i> , Meth. Ep. Ch.	4 00
<i>Westfield</i> , St. Peter's Prot. Ep. Miss. Soc.	2 00

NORTH CAROLINA

<i>Ashton</i> , Pike Pres. Ch.	1 00
<i>Atkinson</i> , Coswell Pres. Ch.	3 25
<i>Barber</i> , Third Creek Pres. Ch.	3 40
<i>Carthage</i> , White Hill Pres. Ch.	4 00
<i>Charlotte</i> , Steele Creek Pres. Ch.	8 00
<i>Cotton</i> , Big Rockfish Pres. Ch.	1 55
<i>Dunn</i> , Pres. Ch.	5 00
<i>Elizabeth City</i> , Cann Mem'l Pres. Ch.	1 00
<i>Fayetteville</i> , Sunnyside Pres. Ch.	2 43
<i>Garland</i> , South River Pres. Ch.	3 82
<i>Gulf</i> , Pres. Ch.	4 51
<i>Hemp</i> , Elise Pres. Ch.	1 82
<i>Henderson</i> , First Pres. Ch.	3 20
<i>Hickory</i> , First Pres. Ch.	60
<i>Kenly</i> , Mizpah Pres. Ch.	1 00
Oak Grove Pres. Ch.	1 62
<i>Lillington</i> , Pres. Ch.	5 00
<i>Lumberton</i> , Pres. Ch.	16
<i>Manchester</i> , Covenant Pres. Ch.	2 50
<i>Maxton</i> , Center Pres. Ch.	13 02
Midway Pres. Ch.	2 50
<i>Mooreville</i> , First Pres. Ch.	3 12
Prospect Pres. Ch.	70
Shearer Pres. Ch.	30
<i>Oxford</i> , Geneva Pres. Ch.	75
Oak Hill Pres. Ch.	4 75
<i>Pittsboro</i> , Pres. Ch.	1 00
<i>Raeford</i> , Philippi Pres. Ch.	1 85
<i>Red Springs</i> , First Pres. Ch.	
Ladies' Miss. Soc.	1 00
Philadelphus Pres. Ch.	4 00
<i>St. John and Gibson</i> Charge Meth. Ep. Ch. South.	30 39
<i>Selma</i> , Pres. Ch.	5 36
<i>Statesville</i> , First Pres. Ch.	6 63
<i>Swan Quarter</i> , Calvary Pres. Ch.	2 00
<i>Tarboro</i> , Howard Mem'l Pres. Ch.	2 00

NORTH DAKOTA

<i>Towner</i> , First Pres. Ch.	3 00
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OHIO

<i>Canton</i> , First Pres. Ch.	8 94
<i>Cleveland</i> , Euclid Ave. Pres. Ch.	25 00
<i>Dayton</i> , First United Pres. Ch.	1 65
<i>Hopedale</i> , Pres. Ch.	5 00
<i>Kinsman</i> , Cong. and Pres. Ch.	79
<i>Norwood</i> , Pres. Ch.	4 92
Ohio Conf., Meth. Ep. Ch.	988 00
<i>Springfield</i> , Second Pres. Ch.	2 20
West Ohio Conf., Meth. Ep. Ch.	1,435 00
<i>Youngstown</i> , Evergreen Pres. Ch.	3 30
<i>Zanesville</i> , Putnam Pres. Ch.	4 38

OKLAHOMA

Antlers, Pres. Ch.	\$10 55
Bennington, Bennington Pres. Ch.	3 50
Big Cabin, Wannhillan Sunday School.	65
Bromide, Sandy Creek Pres. Ch.	1 55
Hastings, Sunday School.	8 60
Hillsdale, Cong. Ch. S. S.	7 63
Mill Creek, Meth. Ep. Ch. S. S.	4 70
Minco, Pres. Ch.	52
Oklahoma Conf., Meth. Ep. Ch.	365 00
Putnam, Christian Ch. S. S.	2 45
Quinton, Meth. Ep. Ch. S. S.	6 25
Reed, Whitefall Sunday School.	1 75
Sulphur, Pres. Ch.	2 00
Tyrone, Meth. Ep. Ch. S. S.	1 00
Walter, Broadway Pres. Ch.	1 22
Waukomis, Meth. Ep. Ch.	3 00

OREGON

Columbia Conf., Meth. Ep. Ch.	
South.	30 00
Oregon Conf., Meth. Ep. Ch.	282 00
Pacific German Conf., Meth. Ep. Ch.	41 00
Roseburg, First Pres. Ch.	1 17

PENNSYLVANIA

Allentown, St. John's Ref'd Ch.	10 00
Altoona, Third Pres. Ch.	1 43
Beachwoods, Pres. Ch.	5 60
Bryn Mawr, Pres. Ch.	35 95
Buckmanville, Union S. S.	2 00
Franklin, First Pres. Ch.	7 98
Gallatin, True Blue Mission Class.	1 50
Greencastle, Pres. Ch.	2 00
Harrisburg, Covenant Pres. Ch.	26 00
Kirkwood, Union Pres. Ch.	3 25
Mifflintown, Westminster Pres. Ch.	7 00
New Castle, Mahoningtown Pres. Ch.	3 50
Oakmont, First Pres. Ch.	11 08
Philadelphia, Disston Mem'l Pres. Ch.	2 38
" Mutchmore Mem'l Pres. Ch.	4 39
" Tabernacle Pres. Ch.	4 89
Pittsburgh, Shady Ave. Pres. Ch.	4 94
Pittsburgh, Beulah Pres. Ch.	2 00
Ramey, Beulah Pres. Ch.	5 00
Ridgely, Meth. Ep. Ch.	5 00
Ridgely, Chamber's Mem'l Pres. Ch.	5 00
Scranton, Ebenezer Welsh Calvinistic Meth. Ch.	18 25
Shippensburg, Middle Spring Pres. Ch.	6 62
" Pres. Ch.	2 55
South Bethlehem, First Pres. Ch.	5 00
Swissvale, Pres. Ch.	10 40
Uniontown, Third Pres. Ch.	1 00
Wilkinsburg, Beulah Pres. Ch.	2 00
" Unity Pres. Ch.	3 00

RHODE ISLAND

Newport, Thames St. Meth. Ep. Ch.	5 00
Providence, Trinity Union Meth. Ep. Ch.	10 00

SOUTH CAROLINA

Abbeville, Pres. Ch.	1 00
Anderson, Central Pres. Ch.	1 62
" First Pres. Ch.	2 00
Bennettsville, Pres. Ch.	1 90
Bishopville, Pres. Ch. Ladies' Aid and Miss. Soc.	2 00
Blenheim, Pres. Ch.	2 91
Charleston, Westminster Pres. Ch.	81
Clinton, Bethany Pres. Ch.	2 17
" Thornwell Mem'l Pres. Ch.	2 50
Clover, Bethel Pres. Ch.	1 00
Clover, Pres. Ch.	2 00
Columbia, First Pres. Ch.	2 19
Dillon, Pres. Ch.	90
Easley, Mt. Pleasant Pres. Ch.	83
Fountain Inn, Fairview Pres. Ch.	52
Galivants Circuit, Meth. Ep. Ch. South.	7 50
Gray Court, Dorroh Pres. Ch.	2 40
Hamer, Kentyre Pres. Ch.	6 00
Indiantown, Pres. Ch.	1 71
Kingsree, Williamsburg Pres. Ch.	1 00
Langley, Meth. Ep. Ch. South.	2 00
Laurens, Todd Mem'l Pres. Ch.	2 00
McBee, Pres. Ch.	1 75
Marion, Pres. Ch.	2 70

Mt. Tabor, Pres. Ch.	\$2 75
Mouzens, Bethel Pres. Ch.	5 00
Newberry, Aveleigh Pres. Ch.	1 75
" Pres. Ch. Ladies' Aid Soc.	1 00
Pickens, Pres. Ch.	8 81
Rock Hill, First Pres. Ch.	1 08
Seneca, Pres. Ch.	10 60
" Pres. Ch. S. S.	2 54
Sumter, Concord Pres. Ch.	4 50
Union, Mt. Vernon Pres. Ch.	1 00
Westminster, Retreat Pres. Ch.	1 13

SOUTH DAKOTA

Dakota Conf., Meth. Ep. Ch.	384 00
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TENNESSEE

Blountville, Pres. Ch.	1 50
Brownsville, Pres. Ch.	82
Central Tennessee Conf. Meth. Ep. Ch.	25 00
Columbia, First Pres. Ch.	1 66
Zion Pres. Ch.	8 28
East Tennessee Conf. Meth. Ep. Ch.	56 00
Hagerstown, Christian Ch.	1 60
Henry Co., Meth. Ep. Ch. South	1 90
Knoxville, First Pres. Ch.	7 48
Leesburg, Pres. Ch.	1 50
Madison Presbytery of the Cumberland Pres. Ch.	10 00
Memphis, Second Pres. Ch.	7 99
Westminster Pres. Ch.	7 35
Millon, Stone's River Pres. Ch.	3 59
Nashville, Glen Leven Pres. Ch.	1 00
Moore Mem'l Pres. Ch. Woman's Union.	3 75
Oakland, Pres. Ch.	61
Selmer, Bethesda Pres. Ch.	40
Shelbyville, Pres. Ch.	19 50
Smyrna, Pres. Ch. Ladies' Aid and Miss. Soc.	39
Watertown, Spring Creek Pres. Ch.	5 50
Woodbury, Pres. Ch.	8 20

TEXAS

Austin Presbytery.	6 03
Beaumont, First Pres. Ch. Ladies' Aid Soc.	1 00
Blanket, Painview Sunday School.	1 05
Bloomington, Sunday School.	1 84
Brady, Meth. Ep. Ch. S. S.	4 25
Breckenridge, Meth. Ep. Ch. S. S.	1 65
Bushland, Sunday School.	2 50
Calvert, Bapt. Ch. S. S.	7 30
Coleman, First Pres. Ch.	3 64
Cooper, Meth. Ep. Ch. Primary Dept. S. S.	25
Corsicana First Pres. Ch.	1 35
Crosby and Mt. Belmen, Meth. Ep. Ch. S. S.	2 59
Dallas, Cole Ave. Meth. Ep. Ch. S. S.	3 00
East Bernard, Meth. Ep. Ch. S. S.	4 00
Eddy, Durango Sunday School.	3 80
Elkhart, Bapt. Ch. S. S.	1 50
Floresville, Meth. Ep. Ch.	1 00
Fort Worth, First Pres. Ch.	23 90
Galveston, Immanuel Pres. Ch.	5 00
Garden City, Bapt. Ch. S. S.	4 00
Grenado, Pres. Ch. S. S.	5 25
Hondo, Meth. Ep. Ch. S. S.	12 50
Howe, Hayhurst Shield Sunday School.	1 50
La Grange, Texas Pres. Ch.	1 00
La Vernia, Pres. Ch. Ladies' Miss. Soc.	3 00
" Pres. Ch. Miriam and Covenanters Soc.	2 00
" Rectors Pres. Ch.	2 10
Lovelady, Pres. Ch.	1 00
McDade, Meth. Ep. Ch. S. S.	1 00
Mathis, Bapt. Ch. S. S.	1 00
Milligan, Meth. Ep. Ch. S. S.	3 00
Montalba, Union Sunday School.	5 00
Mt. Sylva, Sunday School.	4 50
Nome, Union Sunday School.	5 00
Orange, First Pres. Ch.	75 00
Palacios, First Pres. Ch.	70
Palatine, First Pres. Ch.	3 00
Peaster, Bapt. Ch. S. S.	2 25
Peasant View, Bapt. Ch. S. S.	85
Rayland, Meth. Ep. Ch. S. S.	5 60
Red Oak, Meth. Ep. Ch. S. S.	3 00
Richmond, Meth. Ep. Ch. S. S.	3 30
Ridgeway, Oakland Sunday School.	3 25
Riesel, Meth. Ep. Ch. S. S.	1 00
San Antonio, Central Christian Ch. S. S.	6 87

San Antonio, Central Cong. Ch. For Bibles for soldiers.	\$6 70
San Marcos, First Pres. Ch.	8 85
Sealy, San Felipe Sunday School	1 50
Shiner, Bapt. Ch. S. S.	2 50
" Meth. Ep. Ch. S. S.	5 00
Smithville, First Pres. Ch.	2 50
Streetman, Bapt. Ch. S. S.	5 00
Troup, Pres. Ch. S. S.	1 00
Tyler, First Pres. Ch.	1 28
Van Alstyne, Meth. Ep. Ch. S. S.	6 50
Venus, Bapt. Ch. S. S.	3 10
Voca, Jr. Sunday School Class.	50
Wolfe City, Nazarene Sunday School.	2 25
Yoakum, First Pres. Ch.	4 40

UTAH

Utah Mission Conf., Meth. Ep. Ch.	29 00
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VERMONT

Brattleboro, Meth. Ep. Ch.	8 00
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VIRGINIA

Amelia C. H., Christ Prot. Ep. Ch.	2 50
Bay View, Holmes Pres. Ch.	1 00
Bedford, Peaks Pres. Ch.	1 00
Blacksburg, Pres. Ch.	11 04
Roanoke Valley Pres. Ch.	4 25
Bolar, Stony Run Pres. Ch.	1 00
Broadway, Pres. Ch.	2 00
Cascade, Pres. Ch.	4 00
Colliertown, Pres. Ch.	2 00
Culpeper, Pres. Ch.	96
Darlington Heights, Douglas Pres. Ch.	5 50
Dougherty, Clarke Pres. Ch.	40
Dublin, Pres. Ch.	1 25
Edenburgh Rockingham Circuit, Meth. Ep. Ch. South.	10 70
Ellerson, Gethsemane Christian Ch.	10 00
Faber, Riverside Pres. Ch.	1 00
Fredericksburg, Pres. Ch.	1 15
Front Royal, Pres. Ch. Ladies' Aid Soc.	1 00
" Pres. Ch. Woman's Miss. Soc.	1 00
Glasgow, Falling Spring Pres. Ch.	45
Graham, Pres. Ch.	3 00
Keswick, South Plains Pres. Ch.	2 00
Lester Manor, Jerusalem Christian S. S.	5 00
Lexington, Pres. Ch.	4 68
Lynchburg, Floyd St. Pres. Ch.	2 50
Rivermont Ave. Pres. Ch. South.	2 00
Middlebrook, Shemariah Ch.	2 73
Prospect, Appomattox Pres. Ch.	2 58
Davis Mem'l Pres. Ch.	3 10
Radford, Central Pres. Ch.	6 61
Rapidan, Waddell Mem'l Pres. Ch.	2 00
Richmond, Fairmount Pres. Ch.	3 00
Ginter Park Pres. Ch. For Soldiers on Mexican border.	12 50
" Grace Covenant Ch.	12 00
Grace Covenant Ch. Woman's Miss. Soc.	4 20
" St. Paul's Prot. Ep. Ch.	18 88
Roanoke, First Pres. Ch.	62
Roseland, Oak Grove Pres. Ch.	1 00
Rural Retreat, Pres. Ch.	1 27
South Boston, First Pres. Ch.	1 52
Staunton, Bethel Pres. Ch.	7 50
Tazewell, Meth. Ep. Ch.	2 00
Waynesboro, Pres. Ch.	4 00
Windy Cove, Pres. Ch.	98
Winchester, Pres. Ch.	3 37
Worsham, College Pres. Ch.	18 80

WASHINGTON

Advent Conf.	22 50
East Columbia Conf., Meth. Ep. Ch. South.	26 75

WEST VIRGINIA

Bluefield, Pres. Ch.	15 00
Keyser, Pres. Ch.	40
Moorefield, Pres. Ch.	1 58
Patterson's Creek, Pres. Ch.	8 00
Richland, Pres. Ch.	1 37
Scherr, Church at.	5 00
West Virginia Conf., Meth. Ep. Ch. South.	186 55

WISCONSIN

Belmont, Meth. Ep. Ch. S. S. Class	\$1 00
Biggsville, Meth. Ep. Ch.	3 00
La Crosse, First Meth. Ep. Ch.	7 00
Spring Green, Meth. Ep. Ch.	4 00
Wisconsin Conf., Meth. Ep. Ch.	410 00

WYOMING

Wyoming Mission Conf., Meth. Ep. Ch.	70 00
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* \$13,932 33

*Of which \$2,937.72 is donations received through Agencies.

*Also \$25 more than cash statement calls for, owing to entry in wrong column.

EUROPEAN WAR FUND

Individuals

Aldrich, F. A., Flint, Mich.	\$10 00
Cash.	1 00
Eaton, G. A., Princeton, Minn.	10 00
Ferner, J. E., Somerset, Ga.	1 00
Hofmann, A. A., Bloomington, Ill.	5 00
Inde, Mrs. L. C., Buffalo, N. Y.	2 00
Jones, R. W., Henderson, Ia.	1 00
Pollock, S. Catharine,	20 00
Prendergast, Mr. and Mrs. Edward C., Scranton, Pa.	25 00
Treat, Catharine M., Fremont, Ohio.	2 00
Y. M. C. A., Washington, D. C.	5 00

Church Collections

COLORADO

Grand Junction, Meth. Ep. Ch.	
Primary Dept. S. S.	\$1 00

VIRGINIA

Richmond, Ginter Park Pres. Ch.	\$12 50
.....	\$95 50

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama.		\$82 80
Cincinnati Young Men's, O.	\$300 00	
Columbia Co., N. Y.		39 33
Crystal Springs, Miss.		25 16
East Liverpool, Female, O.		22 14
Greene Co., N. Y.	150 00	
Hardin Co., O.	10 06	
Lancaster, S. C.	30 00	
Maryland.		137 44
New Bedford, Mass.		63 17
New Hampshire.		29 61
New York.		2,873 01
Obion Co., Tenn.	20 00	
Ottawa, Welsh, Minn.	53 27	6 23
Pennsylvania.	533 80	
Randolph, Welsh, Wis.	140 00	
Rocky Creek, S. C.	30 00	16 00
St. Louis, Mo.		10 64
Vermont.		18 34
Westchester Co., N. Y.		395 02
	\$1,266 13	\$3,718 89

*Of which \$843.86 is donations received through Agencies.

RETURNS FROM SCRIPTURES DONATED

Agency Among Colored People, South.	\$8.85
Chicago Hebrew Mission, Ill.	14.99

Normal Training School, Santee, Neb.	\$40 00
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.	14 86
Steffe, Rev. J. W., Whitehall, Mich.	2 00
.....	\$80 70

HOME AGENCIES

Atlantic.	\$1,872 16
Central.	1,445 31
Colored People, South.	651 11
Eastern.	674 06
Northwestern.	3,315 98
Pacific.	1,238 34
South Atlantic.	1,196 91
Southwestern.	1,130 01
Western.	2,256 26
	\$13,780 14

MISCELLANEOUS

Retail Sales.	\$1,540 44
Trade Sales.	686 55
Income from Available Funds	845 60
Income from Perpetual Trust Funds.	644 75
Available Investments.	17,554 50
Sales of Waste Material.	418 35
Bible House, Canal Zone.	30 00
Rentals.	3,804 80
Record.	6 55
Centennial Expenses.	8 53
History American Bible Society	29 50
Sundries.	1 25
	\$25,570 82

Total Receipts.....\$57,272 69

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CASH STATEMENT FOR OCTOBER, 1916

RECEIPTS		DISBURSEMENTS	
From Legacies.....	\$0 50	For Cash to Foreign Agents.....	\$2,532 03
.. Individuals.....	533 26	.. Bills Exchange Paid.....	9,469 03
.. Churches.....	10,969 61	.. Missionary Societies.....	215 00
.. Auxiliaries, as Gifts.....	423 27	.. Home Agencies.....	9,443 21
.. Perpetual Trusts—Income.....	644 75	.. "Bible Society Record," Postage, etc.....	24 10
.. Bible House—Rents.....	3,804 80	.. Library Expenses.....	4 06
.. Income from Available Funds—Interest.....	845 60	.. Translation and Revision.....	62 50
.. Sales of Bibles Donated.....	80 70	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	1,759 52
.. Home Agencies.....	13,780 14	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	4,160 62
.. European War Fund.....	95 50	.. Manufacturing Department—Material, Wages, etc.....	16,821 47
.. Manufacturing Department—Sales of Waste Material, etc.....	418 35	.. Depository—Salaries, Boxes, Cartage, etc.....	1,009 04
.. Salesroom—Cash Sales.....	1,540 44	.. Salesroom Expenses.....	177 12
.. Auxiliaries—For Books.....	3,718 89	.. Pensions.....	344 16
.. The Trade.....	686 55	.. Income Available.....	431 66
.. Available Investments.....	17,554 50	.. Million Nickel Fund.....	250 00
.. Centennial Expenses.....	8 53	.. Bible House, Canal Zone.....	90 00
.. Bible House, Canal Zone.....	30 00	.. Paid Beneficiaries—Annuities.....	1,074 12
.. Trust Funds.....	2,100 00	.. Trust Funds Invested.....	3,200 00
.. History American Bible Society.....	29 50	.. Expenses, California Bible House.....	515 51
.. "Bible Society Record".....	6 56	.. Centennial Expenses.....	372 00
.. Sundries.....	1 25	.. Diffusion of Information—Pamphlets, Leaflets, Report, etc.....	50 00
	\$57,272 69	.. Follow-up Campaign.....	1,190 45
		.. Sundries.....	251 82
Cash Balance from September, 1916.....	\$11,126 32		\$53,447 42
	\$68,399 01	Cash Balance to November, 1916.....	\$14,951 59
			\$68,399 01

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